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Perhaps nowhere does this failure of the method appear more obviously than at the close of the discussion on the incarnation. The preceding delicate and convincing criticism has led us to expect a clear and brave exposition of the unity of the divine and the human in that one Person. But Dr. Caird simply flies from the task. "It is true, indeed, that there is something unique in the person of Christ, and that a participation in the being and life of God can be predicated of him as distinguished from all other members of the human race. But, however true it be that the relation of the divine and human in the person of Christ transcends, in one sense, all earthly parallels, it must yet be a union of which, by its very structure and essence, humanity is capable." Dr. Caird proceeds to one of his most beautiful and illuminating expositions on the latter part of the second sentence here quoted. And the real problem of the incarnation, as stated in the former part, is escaped.

No more bold and inspiring volumes on the great theological problems which underlie all faith, and whose discussion is the life of faith, have appeared for a long time.

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**The Psychology of Religion:** an Empirical Study of the Growth of Religious Consciousness. By PROFESSOR E. D. STARBUCK, PH.D. New York: Imported by Charles Scribner's Sons, 1899. Pp. 423. \$1.50.

The task set is the inductive study into the phenomena of religion as shown in individual experience, with a view to discover the laws and processes of spiritual life. It is assumed that religion is a real fact of human experience, and develops according to law. The interpretations are chiefly on the psycho-physiological side.

The data are gathered from a limited class, chiefly Protestant and American, and naturally from persons interested in religion. The number of cases studied by the author was 192, of whom 120 were females and 72 males; but the results of the studies of others are used with good effect.

Part I is devoted to the analysis and interpretation of the experiences of persons who have entered into the religious life by some very marked crisis which is called conversion. The topics considered are the age of conversion, motives and forces, experiences preceding,

accompanying, and following conversion, the character of the new life, and the abnormal aspect of conversion.

Part II is devoted to the phenomena of religious consciousness when such a marked crisis has not been met: the spontaneous religious awakenings, storm and stress, doubt, alienation, the birth of a larger self, and substitutes for religious feeling during adolescence; and the beliefs, feelings, and motives of adult life.

Part III gives a comparison of the lines of growth with and without conversion, the special experience sometimes called "sanctification," a general view of religious development, and some educational inferences.

One merit of this volume is that it opens up many fields of research in which multitudes of students can profitably work for many years. The study of religious phenomena in children and youth by a more direct observation would give more distinct and fresh impressions than those derived from fading memories of adults. There are provoking hints of the religious contents of the minds of reticent agnostics or doubters, a world where the pastor often gropes in vain for the real facts, and where further studies would yield rich results.

While this book is a fragmentary experiment in a restricted field, it offers a method which any person trained in modern psychology can use independently, and it reveals laws of religious instruction which no preacher or Bible teacher can afford to ignore. It is true that tactful and skilful teachers have already reached some of the same results in practice, but here is given a wealth of illustrations and evidences which quicken observation and clarify the judgment. Any pastor who will popularize these methods and their pedagogical conclusions among the Sunday-school teachers of a church will render a valuable service. In view of the recent increase of interest in the application of psychology to improved methods of religious education, this publication must be regarded as timely.

The distinctions made between the characteristics of religious life in childhood, youth, and maturity deserve the careful attention of all who have to deal with spiritual life. The discussion of the physiological phenomena of adolescence in connection with religion deserves careful attention of parents. The real function of sexual impulses is treated in a very reasonable way, and the extreme notion that religion is merely an "irradiation" of this appetite is corrected.

While the treatment is thoroughly scientific in method, the style of the book is clear and intelligible, and a layman can follow the argument

with satisfaction. Among the results which may be expected from the study we may look for a more considerate patience in dealing with the peculiar modes of thought and feeling which normally characterize persons of different temperaments at different periods of development, a refusal to force the process to the point of producing deformity and disgust, and at the same time a wise anticipation of the stages of growth, and a sagacious and timely assistance to adolescents in their perilous and distressing passage from one stage to the next.

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**The Teachings of the Books; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament.**  
By PROFESSOR HERBERT L. WILLETT, PH.D., and REV.  
JAMES M. CAMPBELL, D.D. Chicago: F. H. Revell Co.,  
1899. Pp. 337. \$1.50.

The books of the New Testament are taken up one by one in the order of their occurrence in the English Bible. The historical setting of each book is described in several pages by Dr. Willett, and the "Spiritual Teachings" are then set forth at some length by Dr. Campbell. The presentation of the historical setting is made from the standpoint of modern constructive criticism. The authors have designed the book especially for the use of advanced Bible classes, and have, therefore, apparently thought it best to present chiefly the results of critical study rather than the critical discussions by which these conclusions have been reached. This part of the work is very well done, and a surprising amount of information has been packed into sentences that are, nevertheless, readable and graphic. The present reviewer queries whether something more of critical discussion itself, in popular form, might not have been introduced. The question of the date of the book of Acts might have been considered, and some other theories regarding the purpose that determined Luke's selection of material might have been mentioned besides the one adopted by Dr. Willett, namely, that it was written chiefly to exploit the achievements of Paul. The situation behind the first letter to the Thessalonians would have been more vividly presented had some reference been made to the slanders that were being circulated in Thessalonica regarding Paul, the reply to which constitutes so important and strenuous a part of the letter. The letter to the Galatians and a part of that to the Philippians would have been made more intelligible if some adequate picture of